Evangelical Christendom

"Unum Corpus sumus in Christo."

Nov.-Dec., 1919.

The Week of Prayer, 1920.

THE Universal Week of Prayer will be observed throughout the civilised world from Sunday, January 4th, to Saturday, January 10th. It is the privilege of few inter-denominational societies to claim the whole round world for their parish. None have a more responsible or solemn mission to Christendom than the World's Evangelical Alliance in its annuat Week of Prayer. Missionary in origin, comprehensive in its embrace of all Churches and Christians, native and otherwise, and statesmanlike in organisation, the Week of Prayer not only attempts great things for God, it ensures great blessing from God. It has ever been so. No one year of its seventy-three years of honoured existence has passed without some special sign of gracious approval from God; here a revival of deep spiritual import; there a mass movement of enquiry, a new manifestation of Christian Unity, an increase of united desire for social effort to uplift fallen humanity and through the uplifted Christ to apply the expulsive power of a new affection. Prayer changes men, and things.

In his striking volume, *Palestine, Mesopotamia, and the Jews*, Sir Andrew Wingate, K.C.I.E., traces, by an admirable chart, the important place occupied by intercessory Prayer throughout the War, and its efficacy in vindicating by Victory and Peace the righteous cause of the Allies. The power of Prayer is established upon the sure precepts of the Word of God, the testimony of many witnesses. But the best organisation may fail of its intent unless Churches and Christians unite to pray. Barnabas, on his missionary visit to Antioch, exhorted the Christians "with purpose of heart" to cleave unto the Lord. The prophet Daniel "purposed in his heart," and God brought Daniel into favour and tender love with Himself and the Royal Household. Solomon reminds us "there is a time for every purpose, and every work." Collectively and individually we must, for fruitfulness and blessing, purpose and plan set times for Prayer. There is no royal road to Prayer.

The Universal Week of Prayer affords opportunity for definite purpose in petition, (*a*) by Confession and Thanksgiving, (*b*) for the Church which is the Body of Christ, (*c*) for Nations and their Rulers, (*d*) for Missions, (*e*) for Schools, Colleges, and the Young, (*f*) for the Jews, and Home Missions. And the world-wide letter of invitation pleads for a more widespread holding of Prayer meetings and is persistent in its statement that revival in the Church awaits the Prayers of God's people.

Shall we then enter upon the New Year—the year perhaps of a great awakening—with united and holy purpose of heart—the purpose to pray. Individually, collectively, in the closet, the prayer circle, the largest assembly. We trust the Queen's Hall, on Monday, January 5th, and the Hall of Sion College on each successive day at noon, during the Week of Prayer, will evidence the response, and manifest fellowship in a bond which is world-wide, for we in London shall be linked at the Throne of Grace with fellow-Christians in many lands.

H. M. G.

UNIVERSAL WEEK OF PRAYER, 1920.

ALL preparations for the observance of the Universal Week of Prayer, January 4th to 10th next, are now complete. Every effort has been strained to reach the uttermost parts of the civilised world. It remains with the Churches and Christians generally to do their part, and God to give His blessing. Copies of the universal programme, in the usual two editions at 2/6 and 1/6 per 100 respectively, can be obtained from Headquarters (19, Russell Square, W.C.1). Cannot the topics find a place in private devotions, and at the Family Altar, as well as in the more public meetings for Prayer? In London the Week is being well taken up. Arrangements for the central London meetings are as follows; we hope they will be well attended:—

UNIVERSAL WEEK OF PRAYER, 1920.

The Central London Meetings at a glance.

MONDAY, JAN. 5th, to SATURDAY, JAN. 10th.

At the QUEEN'S HALL, W.

Date.	Hour.	
JAN. 5th.	11 a.m.	Revs. W. Y. Fullerton, E. L. Langston, Dinsdale T. Young, Dr. F. B. Meyer, R. C. Gillie, and others.
JAN. 5th.	3 p.m.	Revs. Cyril C. B. Bardsley, Dr. Archibald Fleming, D. J. Hiley, T. Guy Rogers, Thomas Yates, and others.

(Tickets for Reserved Seats necessary for above).

In the HALL OF SION COLLEGE

(One minute *from* Blackfriars Bridge.)

Date.	Hour.	Chairman.	Speaker.
JAN. 6th.	12 Noon.	The Bishop of Barking.	Rev. W. Goudie.
JAN. 7th.	12 Noon.	Sir Andrew Wingate.	Dr. P. T. Forsyth.
JAN. 8th.	12 Noon.	Preb. Webb-Peploe.	Rev. Nelson Bitton.
JAN. 9th.	12 Noon.	Admiral Startin.	Rev. R. C. Gillie.
JAN. 10th.	12 Noon.	Bishop Stileman.	Rev. W. Fuller Gooch.

(No Tickets whatever required for the Sion College Meetings).

Notes.

Sir Andrew Wingate, K.C.I.E.—Our readers will be glad to learn that Sir Andrew Wingate has consented, at least temporarily, to fill the vacant Chairmanship of the Executive Council of the British Organisation of the Alliance. Already the Alliance owes much to Sir Andrew, whose far-seeing statesmanship, depth of spiritual insight, and cordial association with inter-denominational interests have for a long period of years been freely placed at its disposal. For some time Sir Andrew Wingate has been Acting Chairman of the Council.

The late Lord Langford.—Ireland and Irish religious life are the poorer through the death of Lord Langford, who occupied the position of President of the Irish Branch of the Alliance. His association was more than nominal, and by correspondence, and when in London in person, he kept in touch with the proceedings of the Alliance. Many will recall his inspiring address at the last International Conference held in London. Lord Langford embodied the zeal and enthusiasm of one who, somewhat late in life, experienced a true "conversion," all evangelistic interests thereafter on sound lines receiving his sympathy. The funeral took place in Ireland. The General Secretary attended the memorial service held at Christ Church, Down Street, W.

Mansion House Prayer Meetings.—In response to an address forwarded to the late Lord Mayor of London, expressing the thanks of the Council for making possible the continuance of the united War Prayer Meetings under the auspices of the Alliance at the Mansion House, Sir Horace Brooks Marshall returned the following letter:—

The Mansion House,
London, E.C. 4,
October 30th, 1919.

Dear Mr. Gooch,

I shall be glad if you will kindly convey to the Council of the World's Evangelical Alliance my sincere and grateful thanks for their kind and friendly letter. It was a great pleasure to me to continue the united War Prayer Meetings which I found in operation at the Mansion House. In my opinion the Lord Mayor's civic residence during its existence of nearly 200 years has never been better employed than it was in the many Prayer and other meetings which were held so frequently throughout the War and were attended by many thousands of the community who, like myself, believe firmly and thoroughly in the value of Prayer. Let us be profoundly grateful that those intercessions were so abundantly answered.

I am, yours faithfully,
(Signed) HORACE MARSHALL,
Lord Mayor.

Prayer and the War.—Following the letter just quoted, we draw attention to the address given by Lieut.-Col. Sir Arthur Griffith-Boscawen, M.P., at the Queen's Hall, on November 4th, and which will be found on another page. Sir Arthur's testimony to the national value of the Queen's Hall and Mansion House united Prayer Meetings during the War, being given spontaneously, and by a member of His Majesty's Government, is valuable and should be recorded.

Queen's Hall United Meetings.—Three notable days of united Prayer have transpired since our last issue, and we are only sorry we cannot, for lack of space, comment more fully upon the proceedings. On October 7th, only just avoiding the Railway Strike, settled on the previous Sunday, the subject of "Christ and the New World—A Call to Personal Service," drew a large audience to the Queen's Hall, a feature of the meeting being the representative and crowded platform. With the exception of the Society for the Propagation of the Gospel, representatives of all the larger, and many smaller, Missionary Societies, together with the British and Foreign Bible Society, were present on the platform. Owing to the strike the Bishop of Exeter (Lord William Gascoyne-Cecil) was unable to reach London to preside, his place being taken by Rev. R. C. Gillie, M.A., an admirable Missionary Chairman. The Bishop of Exeter forwarded an extended letter, which was read at the meeting, and subsequently expressed again his deep regret at the circumstances precluding his presence at the Queen's Hall.

On November 4th, the attendance was even larger than on the previous occasion, the subject being "Christ and World Unrest." We include on another page the addresses of the Chairman, Lieut.-Col. Sir Arthur Griffith-Boscawen, M.P., and Rev. Dr. R. F. Horton.

December 2nd was a still more notable day. The subject of "The Religious Aspects of the Irish Crisis" demanded more than one meeting, hence three meetings were arranged, at 11 a.m. and 3 p.m. at the Queen's Hall, and at 7 p.m. at the Church House, Westminster. One of the addresses delivered by the Rev. Dr. Henry Montgomery, of Belfast, is included on another page. The address by the Primate of All Ireland, the Archbishop of Armagh, is held over until our next issue. It will suffer nothing in importance

or interest by keeping, for when Parliament meets in February next the subject of Ireland will find an important place in its programme. Between now and then we have to learn much, not only the proposals of the Government concerning Home Rule for Ireland, but the bearing of the measure upon religious liberty in the South and West of Ireland, and the views of all sections of Irish opinion upon the new Home Rule Bill, which we understand is to be introduced into the House of Commons before Christmas. It is sufficient for the present to say that three meetings in the interests of Ireland, conceived with spiritual intent and humble faith in God to answer united Prayer, were successful throughout, not a jarring note being heard in the succession of Prayers that a problem insoluble in the wisdom of man may be solved by God. The purpose of these three meetings was to lay the problem at His feet. Admiral Sir James Startin, K.C.B., who presided at the morning meeting, gave striking testimony to the power and efficacy of Prayer. We seldom remember, if at all, such earnest and enthusiastic Chairmanship, which brought sunshine within a hall seating nearly 3,000 people, surrounded outside by a gale with over seventy degrees of wind, and a characteristic "dirty day" in London weather. The evening meeting at the Church House, Westminster, an experiment, was well attended, about 600 to 700 being present in the Great Hall. By request of the General Secretary a standing vote of thanks to the deputation who had come specially from Ireland to take part in the day's proceedings was adopted unanimously. A pleasing feature of the meetings was the reading of the enclosed letter from the Marquess of Londonderry, K.G.

Londonderry House,
Park Lane, W.,
December 1st, 1919.

Dear Mr. Gooch,

I have received your letter. I feel it is unnecessary for me to say how deeply I sympathise with the object of your meetings. In my humble view the spiritual side of life is so apt to be neglected in the consideration of the great problems with which the world is faced, that your splendid efforts deserve all the support which every right-minded individual can possibly give. In your chairman of this afternoon, the Lord Primate of All Ireland, you have indeed no higher embodiment of your sentiments. He possesses a grand record of long service in the promotion of Christian ideals and I feel there is no one better qualified to be associated with your endeavours. Believe me,

Yours very truly,

(Signed) LONDONDERRY.

Missionary Reunions.—Two largely attended and interested meetings have occupied the autumn months on the days set apart for the United Missionary Reunions at the Alliance House. On Thursday, October 16th, the Rev. R. L. Langston, M.A., kindly gave his instructive lecture on "Palestine and the Jews," illustrated by limelight pictures. The drawing-rooms of the Alliance House were crowded, the chair being taken by the General Secretary.

On Thursday, November 20th, a large audience assembled by invitation to meet the Revs. G. F. Irwin, B.D., and Thos. J. Pulvertaft, M.A., both having lately returned from a visit to Spain and Portugal. Their addresses on the subject of "Spanish Evangelical Faith and Fellowship" were reminiscent, as well as descriptive of the present favourable state of the Peninsula as regards existing work of the Spanish and Portuguese Church Aid Society and opportunities for its extension. The addresses included valuable references to the happy state of fellowship which exists between Churches and Christians in Spain and Portugal, in both countries the World's Evangelical Alliance being active through local branches. The Chairman, Mr. Wm. McCall, emphasised the importance of the *entente* with Spain, and referred to his close association with and knowledge of the valuable work of the Spanish and Portuguese Church Aid Society.

On Thursday, December 18th, we hope to welcome Mr. C. Douglas Green, of the Mission to Lepers, who will give an illustrated lecture entitled "Light and Shade in Leper Life," the chair to be taken by Sir Andrew Wingate, K.C.I.E. Owing to the limits of accommodation it is necessary to restrict these monthly gatherings to those receiving invitation cards, but any accredited member or subscriber to the Alliance can receive a card, if not already forwarded, on application. The invitations entitle the holder to bring one friend, but are not transferable.

Premium Bonds.—By a majority of 276 to 84 the House of Commons rejected the proposal to issue Premium Bonds. The result was made a subject of special thanksgiving the next morning at the Queen's Hall united Prayer Meeting, as also at the afternoon meeting. The Council of the Alliance unanimously condemned the proposal on the grounds of national expediency as well as morals, and their resolution was communicated to the Press. Other untimely proposals and issues will arise. It is essential that the Churches, and every earnest Christian man and woman, should be awake and alert in these troublous times.

Pagan Sundays.—It was refreshing to find the *Daily Mail* commenting on the serious desecration of our Sundays. No one wishes a return to the Sabbatarian traditions with which

the early days of some of us were associated, but equally we do not wish to see our Sundays turned into extra days of sport, whether it be of one kind or another. An article in *The Times* recently (unsigned) stated that, in the opinion of the writer of the article, the clergy after holding up public worship as the first duty of Christians on Sunday should frankly recognise that healthy games are no offence against religion. It continued, "let them even try to organise games and to work with municipal and other authorities for the opening after Church hours of parks and open spaces for this purpose." Anyone bold enough to controvert this position might, it is presumed, be exposed to ridicule, and the free use of the term "puritan" in the article referred to indicates the mind and attitude of the writer towards a minority. And yet the minority exists, and will assert itself. It is hoped in the Spring to ventilate the subject of Sunday desecration at the Queen's Hall, and we think the World's Evangelical Alliance will be doing thereby a truly national piece of service and work. Two things surprise us. First, that such an article should appear in *The Times* without the name of the writer being disclosed, and second, that it should appear without being followed by a protest from the Archbishop of Canterbury, or the leaders of the Free Churches, or both combined. It is the Nation which is endangered, for unless we reverence God's days of rest and worship, God will not reverence the nation.

Home Rule for Malta.—In the House of Commons on Wednesday, November 19th, the Under-Secretary of State for the Colonies, in response to a question by Captain Ormsby-Gore, stated "that His Majesty's Government have decided that the time has come to entrust the people of Malta with full responsible control of the naval and military services, and of such other services and functions of Government as are connected with the position of Malta as an Imperial fortress and harbour remaining vested in the Imperial authorities." It is proposed to enable the new system of self-government to come into force at the beginning of 1921. Unless strong safeguards are ensured, this concession may mean Rome-rule for Malta. Steps are being taken to bring the matter of Roman Catholic intolerance in Malta before the proper authorities and questions on the subject will be raised in Parliament. We hope it may be possible to ensure the inclusion of a clause in the proposed Constitution when drafted providing for the free exercise, whether in public or private, among ALL inhabitants of Malta, of any creed, religion, or belief, whose practices are not inconsistent with public order or public morals.

Russia.—An informal meeting to consider the spiritual needs of Russia, and proposals for new work and witness as the doors open, was held at the Alliance House on November 12th. Some important conclusions were arrived at and are being actively followed up. It is hoped to arrange several special drawing-room meetings in the new year to speak concerning the plans and proposals. The General Secretary will be glad to hear from friends, in any part, willing to arrange such a meeting. There are grounds for believing that Russia will, for a longer or shorter period, ere long become a field almost of virgin soil for the sowing of the seed of the Word of God. At present the entire country presents a riddle; as well as a menace to the peace of the world. Much depends upon being prepared, and the means to go forward are required and necessary *now*. Let us not forget also to pray for Russia and all our fellow Christians there, many of them in anxiety and destitution.

A Dutch Pastor on the War—We sincerely hope, and do not believe, that the following message, contained on a postcard and received at the office of the Alliance, reflects the views and opinions of any large number of Christians in Holland.

> "Dear Sir,—I thought the Evangelical Alliance stood beside worldly politics. How is it, then, you can call this Peace 'the vindication of a righteous cause'? I found this Peace in Versailles a most shameful exercise of power, not of justice, and a basket full of scraps of paper. So you will kindly allow me to stand aloof from these prayer meetings. I am very sorry, but I don't feel enough unity with a people that wants the world for themselves alone and makes the smaller nations a kind of slaves of England.—Yours truly, F. VAN GILDEMEESTER, Pastor, The Hague."

Christianity, as well as the Evangelical Alliance, are neither of them invertebrates, or incapable of a firm stand for righteousness when a case is proved. It is sufficient to say that British Churches and Christians would never have countenanced the War unless it had been "a righteous cause." The vast majority of British and American Christians believe and know the War was a righteous cause, and are not afraid to say so. If we mistake not, another pastor at the Hague, Dr. J. A. Cramer, is the author of a pamphlet entitled "Is it Peace?" which is full of ill-will and uncharitableness towards England. We can only deeply regret such utterances.

Reunion and National Re-creation.*

By Lieut.-Col. Sir Arthur Griffith-Boscawen, M.P.

We stand to-day in this country at perhaps the most important epoch or turning-point of our history. We have just come through the greatest war ever known; we have come through what you may may call a great world disturbance, and we have come through it victoriously. I cannot help thinking that the meetings we had here a year and a half ago and more, when things did not look victorious—I cannot help believing that our prayers in this Queen's Hall have contributed to the final result. We have come through victoriously and we stand at a moment which will perhaps be regarded by historians as the most glorious moment in British history. But after this great world disturbance the world has to be reconstructed, and we are trying to do it here. Those of us who are public men, those who are Members of the Government of the day, those who are Members of Parliament, and others interested, are all talking about the reconstruction of society. We put before the people great and salutary reforms. We wish to see better conditions of labour. We want to see shorter hours. We want to see more time for our people to give to recreation, to reflection, to life among their families. We want to see the working classes enjoying a greater share of the profits of industry. We are anxious to see better and more sanitary homes, knowing that all reform must begin in the home life. In many other ways we are striving honestly to ameliorate what may be called the social condition of England. Other nations are doing the same. Other nations have suffered from this world movement, other nations are trying to reconstruct society—our old Allies as well as our old enemies.

Without Christ, Failure.

But what is the thought that often strikes me in the conduct of my little share in Parliamentary and official work of Government? It is this. We shall not, and we cannot, succeed if we pursue material objects only, if we leave the religious side out. We shall not get that new England, or that new heaven and earth which have been promised us, unless, in addition to pursuing those material aims, we also try to accomplish a complete change of heart in the nation and a real turning back to God. The danger that I see not only among those who are trying to offer these reforms to our people, but also in the people to whom they are offered and who are anxious to attain to better conditions—the danger is that the aim is purely materialistic and *that we leave Christ out.* That is the great danger; and as it was your prayers that were wanted and that were effective in bringing us to Victory in the War, so it is your prayers that we ask for to-day to help to bring us to Victory in Peace, and to re-create a Christian England once more.

It seems to me that we have a particularly fine opportunity at the present moment. We know, unhappily, that a vast number of our people are not really Christians. We know that religion affects the actual lives probably only of a minority of the people of these isles. Those of us who have served in the Army know this too—that there were thousands of men—I think I might say hundreds of thousands of men—to whom the truths of Christianity made their first appeal during the War. We know that men went into the Army and Navy caring nothing, knowing nothing about religion. They may have had "C.E.," or something of that sort on their identity discs, but their religion did not go beyond their identity discs. But we know that for the first time in the crucible of war, amid the horrors with which they were surrounded—thanks largely to the magnificent work of the chaplains of all denominations—for the first time the feeling came that there was something beyond this world, something more important which should guide them in this world during the very uncertain time they were here; and we know that thousands of men were brought to Christ through the crucible of warfare in France and on other battlefields. Those men have come home. They have felt the necessity for religion, they have received the consolations of religion. They are with us now; they are a leaven which can leaven the whole mass, and it is for us to go forth and, taking these men along with us, endeavour to leaven the whole mass and turn the nation once again wholeheartedly to Christ and the Christian religion. That is why I am here to-day—because I feel the importance at this moment of the re-creation of society when so many old landmarks and differences have been swept away; the importance of keeping Christ before the people as the only one salvation for the nation and the whole world. There is at present an opportunity which ought not to be missed, and which may never recur again.

Divisions and Weakness.

I have said that landmarks have been destroyed, that old differences have been forgotten. We approach questions to-day in a new aspect entirely, compared with that in which we approached them in days past. That is all for the good. But there is one thing in particular which I think we have learned, or, at all events, are learning, and that is, how futile, how wicked our religious differences in the past have been. In the old days, of course, it was even worse. During several centuries the whole of Europe was swept with warfare, with blood, on account of religious strife between varying sects. In our politics and daily life, to what an alarming and extraordinary extent used we to magnify our religious differences! For my part I was brought up in Wales. The Welsh are a very religious nation, and religious differences and religious feelings run very strong amongst them. In my young days—

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* the Queen's Hall, London, on ...nber 4th, 1919.

it did not matter what the election was; whether it was a Parliamentary election, or a County Council election, or a District Council election, or for that matter even a Parish Council election —every man was either a Chapelman or a Churchman and fought each other accordingly. I suppose I myself am as guilty as anybody. I spent a great deal of my time in fighting other Christians over such questions as Education Bills, or Welsh Church Bills, or matters of that sort, in connection with which I do not say I in particular, but all of us magnified our differences and forgot the great essentials upon which we were agreed.

Truths of Christianity Essential.

Well now, in this great fight that we have before us, the fight for reconstruction on a Christian basis, the fight against Atheism, indifference, and sin, is not it time, has not the moment come when we should, adopting the platform of the World's Evangelical Alliance, try as far as possible to forget our differences and all stand together for the great truths of Christianity? We really have not got the strength, we have not got the power, to waste our energy, and our forces in fighting each other. We have got far too many enemies outside for us to do that. Not only our work at home, but our efforts abroad, our great Foreign Missions of which we are all proud—how they have been hindered by our religious differences. I remember some years ago visiting a part of China. Missions in China are a strong element, and the Chinese are a very difficult people to convert. I was talking once to a man engaged in the Diplomatic Service out there and who was very interested in missions. He said: "The reason we do not make progress is this. The Chinese have got their own religion upon which they are united; and what can they think of a religion which comes to them in at least a dozen different forms?" There you have our weakness. If we are to carry out our great Home Mission, if we are to try to bring Christianity to the masses, many of whom have forgotten it, and many of whom have never been affected by it; if we are really to convert the great mass outside the minority who are really Christian, I say with emphasis, we cannot waste our strength and energy in fighting each other. We have got to sink minor differences and all stand together for the great essential truths of Christianity.

I do not quite know how far we are ripe for greater union than we have had in the past. I think the War has made a great difference; I think that narrow spirit of bigotry has largely gone. I am sure, as between the Church to which I belong—the Church of England—and Protestant Nonconformity the great gulf that used to exist has largely been filled. I do not say that the time is ripe yet for any absolute union, although that is the ideal at which we should aim. But I do say that the time is ripe for working partnership; and if by these Queen's Hall meetings and by our Prayers we can create that atmosphere, that feeling which shall bring us closer together, which shall make a working partnership possible, and which may ultimately lead to union on whatever terms may be right and proper, if we can show in such a way a united front, the meeting we are holding here to-day will not be in vain any more than those great meetings for Prayer and Intercession were that were held during the War. I shall always hope in every way that I can, in any humble manner, to assist this great World's Evangelical Alliance. I am firmly convinced that the title you have taken for your meeting, "Christ and World Unrest," is a timely one. There can be no rest in the world, there can be no peace in the world, there can be no reform in the world, no reconstruction, no new heaven, no new earth, no new England, no new world, unless it is based upon Christ and the Christian religion.

The Key of the Storehouse.

(Matt. iii. 10.)

Hear ye the voice of the prophet,
Speaking Jehovah's word:
"Bring all the tithes to the storehouse,
And prove me herewith," saith the Lord;
"I will open the windows of heaven
And pour out a blessing so free
There shall not be room to receive it.
"Prove me now," saith Jehovah, "and see."

"Bring all the tithes,"—have ye done it?
Ye who grudged him a dole,
Ye who are mourning your weakness,
Wailing your leanness of soul;
Ye who are praying for power,
Pleading His infinite store,
Ye with the key in your pocket
That opens the lock of the door.

"Bring all the tithes to the storehouse";
Give—He hath given to you.
'Tis of His own ye return Him
When ye have brought Him His due;
He who hath slacked not in giving,
Though all His gifts are forgot;
Still—no good thing He withholdeth;
Still—He upbraideth you not.

Oh, the riches of God in Christ Jesus!
The infinite treasure of grace,
The power He longs to be giving,
The joy that would hasten apace.
The peace and the faith and the wisdom,
The light in the darkness that waits;
Oh, bring ye the tithes to the storehouse,
For this is the key to the gates.

—Annie Johnson Flint.

(In the *Evangelical Christian* of Toronto.)

Christ & World Unrest.*

By Rev. Dr. R. F. HORTON.

It is essential that the Church and all Christian people should at this time give their attention, and their sympathetic attention, to the demands and ideals of Labour. Unfortunately the charge is only too true that the Church during this last century of industrial change has not been alive to its significance, or rendered to Labour the kind of help that it requires. But we are thankful to-day to recognise a decided change of spirit. In that remarkable report of the Archbishops upon "Christianity and Industrial Questions," you can see that a complete revolution is taking place in the minds of the leaders of the Church of England. There is not time for me to quote that report. But I must quote, if I may, a still more significant utterance by the President of the Church Congress (the Bishop of Peterborough) at the meetings of that body in Leicester last week. That utterance of the Bishop of Peterborough should in my opinion be brought before this meeting as a subject of Prayer, and also as a guide for our thought. He said, and how significant it is, coming from the Church Congress: "We must repudiate all mere tinkering with this question of Labour troubles. The workers must have a real share in the management, and the employers must have a real guarantee of wholehearted co-operation. The men who invest their lives should have a definite partnership in the undertaking—as definite as the men who invest their money." Then he said: "Our business"—the business of the Church, and that is the business of all Christian people in this country—"is to Christianise the new outlook, to anchor the new party sentiment, at present to a large extent vague and insecure, to the firm ground of Christian principle; to evangelise in the fullest sense this generation of men whose fine qualities may prove to be their own undoing, without the saving and inspiring operations of that society which was called by its Founder "the salt of the earth." Now we, as Christian people before the Throne of Grace this afternoon, must do what the Bishop of Peterborough tells us the country has to do. We must bring the Labour question, the demands and ideals of Labour, into the presence of God, and ask Him to teach us to understand them before it is too late.

Christ's Own Ideal.

Then—and this is even more important—we must try as Christian people to look up into the face of Christ and learn from Him what He thinks about these Labour difficulties. We must try to bring His Spirit, the solution that He offers in His own personal presence amongst us, to deal with the problem that is agitating the whole world and is causing all our unrest in England to-day. It is not easy. Our Lord has His own thoughts upon these subjects, and at first we do not notice how definite and wonderful He is in dealing with such a problem as the Labour question. At first we think how He said to the man who asked for the division of the inheritance, "Who made Me a judge and divider over you?"—and we are apt to stop there. But when we go a little further and begin to ask what is the real mind of Christ upon the questions that agitate England to-day, we are astonished to find how much light begins to dawn upon us. We find, for instance, that He Himself chose the lot of a working man, and that when He entered on His ministry He determined to be without material support, not to have a place where to lay His head. We notice, as we follow His thought, that He regards all efforts to lay up money and to build up earthly possessions as a delusion. He turns us to the great ideas of our spiritual wealth, and He discredits what we regard as our real wealth; and we hear Him uttering a word which has haunted the Church and haunts us evermore—that word which was taken by Mr. Ruskin as the title of one of his most remarkable contributions to economics, "Unto this last, as unto the first, I will give." Now what I am pleading for to-day is that here and now in this meeting at the Queen's Hall we bow our hearts before Christ, not to impose upon Him *our* views of economic questions, but to ask Him in His grace to teach us His view of economic questions, and to enable this country that we love to do what hitherto it has never done—to take Christ's political economy as the guide of our industrial life and the rule of our accumulation and expenditure of wealth.

The Importance of Prayer.

The third thing I want to say is similar, but it carries us a little further. I ask you, and all who may read this message, to make a solemn vow to the Lord Jesus Christ that you will shape your thoughts and your practice according to His will as it is revealed to you when you are on your knees. It seems as if we surely do that as Christian men. But if I am to trust what Labour people of standing tell me, what a working man tells me, we are not acting on that principle. I hear, again and again, of men who are well known in the religious world, and even prominent leaders of the Church, who, when they get into their business, conduct that business entirely on the principle of making as much as they can, disregarding entirely all the claims and personal demands of those people by whom their wealth is largely made. The scandal of it, the reason why our people are largely alienated from the Church, is not that they disbelieve the Christian truths, but they disbelieve the Christian people who are not acting according to the principle of Jesus Christ. They ask, "How do these men who lead the Church reconcile with their Christian principle the practices of their actual business?" That is the point we have to

*Address given at the Queen's Hall, London, on November 4th, 1919.

face. What we are asking is that, if possible, every man in England will learn that if he names the name of Christ, if he believes himself to be a Christian, he has to carry out in business not the current principles of economics, not the ideas that happen to prevail in his particular business, but the eternal law of our Lord Jesus Christ.

I ask you to make a resolution here—believe me it will accomplish far more than any of our phrases will do—that we at least will act on that principle; that we will allow our Lord Jesus Christ not only to direct our teaching when we stand on platform and in pulpit, not only to direct our home life when we treat with love and tenderness the wife and the children, but to direct our conduct in our counting-houses, in our factories, and in all our relations with our fellow men, that that reproach may never be brought against us as Christian men—that we are hypocrites because we profess the law of Christ, but do not practise it in our daily life.

The Responsibilities of Capital.

The fourth thing I wish to urge upon you is this: We have to induce the employing class and the capitalist class in this country, first and foremost, to lead the way in the application of Christianity to the economic and industrial situation. In Mr. Clutton Brock's book, "What is the Kingdom of Heaven?" he points out that the one way of deliverance in our present troubles is that there should be a change of heart—a change of heart in the capitalist, the employer, first, because he comes first in the advantage that he holds as a possessor. He points out, in words that there is no time to-day to quote, that a radical and marvellous change is required in the business people, the capitalist, the conductor, the manager of business in our country to-day.

Did you notice, after that Railway strike was settled, that a book appeared which had been published before, showing the inner cause of the Railway strike? What was the cause? It proved to be essentially this—that the men in those great Railways are managed in a most mechanical fashion, and that the treatment of the men is so soulless, so heartless! They are treated as if they were part of the machinery, as if they were engines and rolling-stock instead of men and brothers. What really caused the strike, and causes these troubles continually, is that absence of the human touch, the absence of love, forgetting that these human beings that we manage have hearts and homes and needs exactly like our own; and what we are asking to-day is that the owners, the employers, the capitalists, those who have the advantage, will come and bring their business and their treatment of their fellow men to the arbitrament of Jesus Christ; that they should learn that they must carry out in the management of business exactly the spirit which they acknowledge must be carried out in the home and in the Church.

The Pre-eminent Question.

We want to ask to-day, What is the most pressing question of our time? How are we as Christian people to bring the great mass of the working people of this country into sympathy with the Church of God and into relation with religion? The Chairman (Sir Arthur Griffith Boscawen) has told us this afternoon how necessary that is, and his experience, no doubt, in the Army has confirmed what we read in a book, called "The Army and Religion," that shows us the spirit and opinions of our men at the Front. It is more than likely that four-fifths of Englishmen, taking them as they were represented in the Armies abroad—four-fifths of Englishmen are totally out of touch with the Church of Christ in any of its forms, and that only one-fifth of our young manhood would avow any real interest or concern in this Church of Christ, which ought to be our manhood's main hope and chief joy.

What are we to do to change it? We have to find out the way. How are we to find it? Only, as I think, upon our knees. Prayer is needed for us to know the cause of this great alienation; and then, when we know the cause, the remedy is to be found only on our knees. I should not speak like this to-day if this were not a Prayer meeting. It is because it is a Prayer meeting that I urge these points upon you. These are the vital things to pray for because of the unrest to-day. We make the greatest mistake, in my opinion, when we suppose that we can settle this great Industrial unrest by simply appealing to the men to come to Christ and to be saved. You cannot settle it in that way. It is the difficulty of the situation that they are not open to that appeal. What we have to do is to learn how He can reach them, and we can learn it only upon our knees.

"Nobody has found out the elements of life's philosophy until he can distinguish between possession and ownership. Possession is material. Ownership is spiritual. Possession depends on having things. Ownership depends on having thoughts. Possession is having seats at the Symphony. Ownership is appreciating the music. Possession is having books. Ownership is understanding what they mean. Possession is having a house. Ownership is having a home. Possession is physical, and men sometimes work themselves almost to the death for possession's sake, and then wake up to discover that they own nothing, for ownership is of the spirit. It depends on the length and breadth and depth of a man's soul how much he owns."

H. E. Fosdick.

The Irish Crisis: Its Religious Aspects.*

By The Rev. Dr. HENRY MONTGOMERY.

We owe a deep debt of gratitude—speaking for my colleagues and myself, and I feel sure I may speak also for His Grace the Lord Primate, who is to preside this afternoon—to the British Evangelical Alliance for convening these meetings on behalf of distracted Ireland. I heartily endorse the kindly remarks of our Chairman (Admiral Sir J. Stanton, K.C.B.) when I say that we in Ireland deeply feel the need of continued and earnest Prayer on behalf of our country. I speak, of course, chiefly about the northern part of the Island; I come from Belfast. Perhaps you should recall that the population of Ireland is divided into a larger and a smaller portion. About 25 to 30 per cent. is Protestant, and intensely Protestant, and the other 70 or 75 per cent. is intensely Roman Catholic. Ireland is the most devoutly Roman Catholic country in the world; for there is a larger percentage of priests and religious Orders in Ireland, compared with the population, than there is in any Roman Catholic country in Europe. During the last twenty-five years, perhaps, the religious Orders in Ireland have increased about 150 per cent., while the population has gone down 30 per cent. If you carry that thought in your mind it will give you an idea of the difficulty that confronts the Legislature in trying to settle what is called the interminable Irish Question. We who are the Protestant section are not only devoted to the Union; we love our connection with England, we feel it has been a blessing to us. Belfast at the time of the Union had only twenty thousand of a population; now it has over four hundred thousand of a population. Some people say that the Union has been a curse to the country, while we, on the other hand, maintain that it has been a very great blessing indeed. England is our best customer; we find a market here for what we produce. We also find sympathy here, and now that the Union is 119 years old, God has blessed us exceedingly, and we are so devoted to the Union and to our connection with the larger Island that on no consideration will we dream of being separated from it. We do not think Ireland can stand alone; we are sure she cannot. And now it seems to me that matters have gone from bad to worse because the Sinn Fein element has drifted beyond all control almost, and cold-blooded slaughter of public officials is taking place on the streets of the Irish Metropolis for no other reason in the world than that they are representatives of law and order. You cannot help feeling that nothing but harm can come to a cause promoted in that way. I think you will agree with me when I say that nothing can come out of that but evil.

Roman Catholic Intolerance.

We have great difficulties from the Protestant standpoint, because to give legislation of the kind proposed would mean that you would be giving to the Roman Catholic Church the position of supremacy and control to which it is not entitled, and that would endanger our civil and religious liberty. We love our British birthright and citizenship in the Union, and we are not going to part with it on any consideration whatever. I do not wish to speak disrespectfully of any religious community, but you know very well that the Church of Rome prides itself upon being intolerable. It does not think that any body of Christians is right but itself, and when it has the opportunity it asserts its power. I think you friends are deeply interested in the question of Ireland because if the Roman Catholic Church in Ireland becomes supreme, and the Protestants are crushed out of Ireland, then Ireland will only become a jumping-off place to ultimately subject this land. You have a great many in this land already who are working towards bringing England down to the feet of the See of Rome. God forbid that that day should ever arrive, for it will be the day of England's disgrace and downfall. Somehow or other we speak with bated breath and velvet lips about this. But it seems to me *Protestant* means to *protest*—to be against what we believe to be wrong. You know as well as I do—for I have lived in Ireland all my life and know a little about this Irish Question—you know that they dislike civil and religious liberty, and they do not allow their people to read the Word of God.

I speak in the streets sometimes—and I am not at all ashamed of it—and some time ago, at the close of one of those services, a young girl came up to me with a shawl tucked under her chin. She would speak to no one but the one with the white cravat. Sometimes it is an advantage to be wearing a white cravat, and sometimes it is not. On this occasion it was apparently an advantage. She said, "Do you think, your reverence, can you get me a Bible?" "Yes, I think so." And so we went together to a little bookstall that we have in our premises and I got her a Bible. I gave it to her, and she promised to read it. She was an intelligent mill-girl, and the Spirit of God had been working in her heart at that open-air meeting. She knew there was something she needed that she had not got. She took the Bible away. Another evening, three months afterwards, she came back and asked to see me. I could see that something was troubling her, and I said, "I'm glad to see you; but what has gone wrong?" "Oh, your reverence, the Bible is gone!" "How? What is the matter?" "Well, two or three mornings ago I slept in—I kept it under my bolster—and I had to rush to be in time for the mill-horn and get in to my work. My mother went up to make the bed and found the Bible under the bolster. She brought it down and threw it on the kitchen table, and as luck would have it, Father So-and-So came in that morning. He looked at the Bible, and he said, 'Who allowed this Book to be brought into this house? This is a dreadful thing!' So mother had to clear herself, and she said, 'I knew nothing about it. Mary Jane slept in this morning, and when I made her bed I found the Book under the bol-

*Address given at the Queen's Hall, London, on December 2nd, 1919.

ster.' Then she said, 'His reverence took his walking-stick, pushed the coals to one side, put the Bible into the fire and poked it down with his stick, and it was burned to a cinder.' If you can get me another Bible I will try and put it where neither my mother nor the priest can get it." Can a country get on that is robbed of the Bible? Can a country live without the Word of God?

I was speaking at the Theatre Royal, in Limerick, a good many years ago, when following up the work of Mr. Moody. After the meeting I said to Major Whittle, "What's the meaning of these sixty or seventy fellows waiting here?" "They are every one of them Roman Catholics, and they are waiting to talk to you." Then I plunged down amongst those young fellows, who had come out of the shops, the post-office, and other places—intelligent, clear-headed young fellows—and I said: "Boys, we are going to be gentlemen to-night; we are not going to have any recrimination or hot words. I am told by my colleague that you are waiting behind to speak to the preacher." "Yes." "What is it that you want to say?" Then one of them said, "Does not the Priest come in before a man gets salvation?" I said, "I will read to you out of your own Douay Scriptures if you will give me one." Those sixty or seventy lads looked at one another. They had not got the Douay Scriptures; they had never seen them. I said, "*Testament* means *will*, and that Testament is a will with your name in it. Any boy who has a relative that dies and leaves a will and puts his (the boy's) name in it, gets a copy of it. These Scriptures are a copy of a will with your name in it, and there are valuable promises in it, too." I opened my Bible at St. John i. 12: "As many as received Him, to them gave He power." In the Douay Version it is "to them gave He the right," and one of the lads who had heard it before interrupted me by pointing that out. "As many as received Him, to them gave he the right to become the sons of God." We talked about Christ's salvation that night for two hours, and those seventy lads shook hands with me before leaving. They had never seen the Word of God before. Is a Church that does that right? Is that God's plan for men and women in this world—that they should keep God's Word from the people? So we object to any Church of that kind that is so intolerant and crushes the Bible out; we object to that Church getting any more power in Ireland, or in any other place, that we can help it from getting.

Let me illustrate the point by an incident. A cute Irishman had got a copy of the Scriptures, and the priest, wanting to inveigle it from him, said to him: "You know, this is too deep a Book for you. You are an ignorant man; you can only skim the surface." "Now, your reverence, is not the Book called 'the sincere milk of the Word'?" "Yes." "Well, your reverence, is not it the cream that comes to the top?" "Yes." "Well, if I only skim the surface, your reverence, will not I get the cream?—and let whoever likes get the blue milk that is below!" There is some shrewdness there, and you can make something out of people if you are willing to give them the Word of God.

The Case of the South and West.

I appeal to you on behalf of the Protestants over in Ireland. I think of the South. We love our co-religionists in the South and West, as well as in the North. We want to be united, but if they are going to make a dangerous and deadly experiment by putting power into the hands of savages like what we have now devastating and seeking the ruin of the country, you cannot help what may happen. In any case, I want to make it clear to you that by the help of God the Northern Protestants will never have anything to do with anything of that kind. We are going to pray our way through. We have been delivered. I am not ashamed to say that we ran a Prayer meeting every week in Belfast during these past troublous years, and it was well attended. There were people praying all over the city at the time when we were going to be overrun. A gunboat was sent to Carrickfergus, and you know how a British General offered to surrender his sword rather than go North with parts of his artillery. You know that when the Commander-in-Chief told him he was to go, and gave him half an hour to think about it, he said, "I don't need half a minute!" We honour a military man who for a great cause—for the cause, as he believed, of civil and religious liberty—became disobedient. But the hand of God was in it. We were delivered, and God, who did what appeared an impossible thing then, is going to work for us still.

But we claim and crave your sympathy for another reason. Ulster, when the war came, gave of the noblest and best of her boys, and there is hardly a home in Ulster that has not been desolated and ravished by the war. We had a great march past of our soldiers about seven or eight weeks ago. Thirty-two thousand men, chiefly of the Ulster Division, marched past our City Hall. I had the privilege of sitting on the Lord Mayor's platform in the great City Hall, and they marched past—the maimed, the wounded, people who had lost their arms and were blinded were there. There was a gentleman sitting near to me—in front of me a little bit. I was keeping all the cheers I had for our own Ulster Division; I could not shout for them all. But there were a number of men near to me, and they shouted tremendously for the Enniskillen Fusiliers when they came along—noble fellows. The more those people shouted, the more that gentleman—a godly clergyman—the more his head, as I noticed, fell down lower and lower. He was a friend of mine, and I knew that those cheers were stabbing him like pricks of pain because his beautiful boy was not in it. John Oxenham, in one of his writings, sings:

> "In Flanders' fields the poppies grow
> Among the crosses row on row";

and I knew that that brother clergyman's beautiful boy was sleeping under one of those crosses. So I say to you to-day, you cannot forsake that Province that has given her bravest and best for the cause of God and for the cause of liberty among the nations of the earth. What Ulster has been, Ulster is going to be; and may God bless this meeting and the World's Evangelical Alliance, and take my thanks again for so kindly convening it.

Reunion Notes.

Prebendary Grose Hodge. The induction of Prebendary Grose Hodge to the Rectory of Birmingham raises many questions. Few men have had more influence at the centre than the late Vicar of Paddington. His calm judgment, outspoken fearlessness when principles were at stake, and his ceaseless activities endeared him to a host of friends. Always accessible, he spoke with a frankness that disarmed criticism, and even when he disagreed he did so as a man who felt that Truth was a fact that could not be ignored, and that a friend may differ honestly without forfeiting affection. In days like these, when every man is required to contribute his best to the progress of Christ's Kingdom and Christian Unity, London will miss the man it had learned to love and trust. The many Committee Rooms where his counsel was so highly valued will recognise increasingly the loss we suffer, but we are cheered by the knowledge of Birmingham's gain. He succeeds one who has taken a bold line on the Reunion problem. The Dean of Norwich has been a Midland leader in the sacred cause of Christian Unity. For him the only unity worth considering is unity in Christ. He believes that all who love and follow the Saviour should be free to meet at the Table of the Lord. The narrowness of vision that blocked the way to the solemn service he had arranged in Birmingham was one of the most regrettable of recent displays of ecclesiastical hostility to the plain message of the New Testament. Prebendary Grose Hodge may be trusted to maintain the high ideals of his predecessor, and we hope that his personal charm, united as it is with fundamental loyalty to the teaching of Christ, will do much to break down personal barriers, to knit the Midland Christians closer together, and to make clear that fact that all who love and serve their Risen Master are one in Him. The Rector of Birmingham holds a great position. He has the Central Church—as a citizen as well as an ecclesiastic he has *ex-officio* influence that can greatly add to the progress of sound doctrine and the application of Christian principles to daily life. The Church has a fine tradition. Its previous Rectors, Bishops Diggle and Denton Thompson, as well as Dean Willink, are all outspoken champions of Unity on a Scriptural basis, and it is the greatest satisfaction to us to know that the Mother Church of Birmingham has as its Pastor a man who shares their convictions and is as outspoken as they are in defence of Christian Brotherhood, Evangelical Truth, and the maintenance of high ideals in public and private life. We pray that he may be long spared in his new post, and that, as the years pass, his influence for righteousness may grow more and more. He left London because he felt he had a clear call. His departure was regretted by his friends, but he has already met in Birmingham a welcome that shows the warmth of the Midland city towards a man who had made good in the Metropolis.

Painful Teaching. It is not always easy to understand philosophers when they try to explain religious truth in philosophical terminology. At the recent Church Congress some of the papers lacked that definiteness of statement we expect from men who are leaders in the Church of England. The Dean of St. Paul's has now published a volume, "*Outspoken Essays*," which is one of the most brilliant of recent books. We have read and reread it, and have been as much attracted by some of its opinions as we have been saddened by others. We deeply regret that he has thrown his great influence on the side of a conception of Christianity which is hopelessly irreconcilable with the acceptance of the New Testament as an honestly written book by competent men. We cannot possibly separate the miraculous element from its pages and give credence to the rest of its contents. The events therein recorded must have taken place or must have been improperly accepted as true by a body of men who professed to follow One whose teaching lays emphasis on the duty of being true and sincere. Dean Inge tells us, "Miracles must be relegated to the sphere of pious opinion. It is not likely, perhaps, that the progress of science will increase the difficulty of believing them; but it can never again be possible to make the truths of religion depend on physical portents having taken place as recorded. The Christian Revelation can stand without them, and the rulers of the Church will soon have to realise that in very many minds it does stand without them." We do not deny that men who have believed in our Lord and have worshipped Him may retain their faith when they have rejected the fact of His resurrection. There is no accounting for the vagaries of human minds. Beliefs of the most contradictory character are honestly held by healthy men and women. But of one fact we are sure. Christianity without the miraculous is no longer the creed held by the Apostolic Church and St. Paul. It is not the faith that was proclaimed in the early days of the Church. It is not the belief that is contained in the Scriptures. To reconstruct Christianity without the miraculous is to put forward something that has only a philosophical bowing acquaintance with the religion that our Lord and His Apostles taught. We are convinced that the Neo-Platonic Gospel of great ideals divorced from historical fact has no message to the hearts of men. It has not, because it is not the religion of Christ as found in the New Testament.

Whither are we Tending? A Fellow of the Theosophical Society read a paper at the Church Congress. He proclaimed himself to be a Christian, and we go further and believe he honestly believes that he can accept Christian teaching and remain a Fellow of a Society which has no belief in a personal God. There is a world of difference be-

tween membership of the many organisations that exist to enquire into occult matters on a purely theoretical basis and attachment to a propagandist organisation that has for its foundation the duty of making converts to an Esoteric Buddhism without a personal God. We are every day seeing gatherings for religious unity that seem to have abandoned the idea that in Christ we have the revelation of the Godhead, and are content to see our Holy Faith made one of a number of world creeds, each of which has its own place and deserves recognition as the best way in which men of certain lands and climes can approach God. There is a pan-unity in the air which is based upon the oneness of our race and the assertion of diversity in unity as applied to creeds as well as emotions. Where can we be if this drifts on to the sea of ignoring all vital distinctions? There surely is something more in Christianity than in the venerable religions of Asia? That something more makes all the difference, for it makes our faith unique, it gives it its world mission, its world power, and its penetrative influence in all lands. If the Christ of the Church be only one among many occupants of the world's religious Pantheon, then we have inherited a false ideal of the mission of Him who said, "I am the Light of the World." We do not believe in spiritual narrowness, but we are forced by loyalty to our Blessed Lord to say that in our opinion it is intellectually as well as theologically impossible to hold by the revelation of God in our Lord Jesus Christ and at the same time to reject as untrue that part of the revelation which consists of events that are works of God and signs of the Divinity of the Master. We do not for our part see any greater incongruity with experience in accepting the miraculous element in nature, than in believing in the Personal perfection of our Lord.

Are there any Limits to Christian Fellowship?

From one point of view a Christian ought to be in fellowship with all men. He ought not to have any sense of conscious superiority, which would separate him from his brethren as a man. The more loyal to Christ he is, the closer he will be drawn even to those who know not the Master—for he will recognise their need of the Saviour. It is quite another thing when we are asked to join with men of all sorts of religion, for the spread of religion. No creed will ever make permanent progress unless it is true. It must be able to stand the stress of criticism, and must be proved to be in accord with fact. We do not follow cunningly devised fables. We are subjects of a King who is the truth. Therefore we are bound as far as in us lies to honour Truth, and we do not believe that any lasting good will be done by meeting in conference for specific religious ends with those who deliberately reject the Gospel of Christ. To find our Lord placed on the same platform as other spiritual leaders involves a practical denial of His unique place. In a minor way the fellowship of Christians for the advance of Christ's Kingdom with men who deny fundamental truth is a difficulty. There must be limits to co-operative work. We cannot advance if one set of men face in one direction and another in another. We may have temporary harmony as long as fundamental facts are not discussed; but the instant they are, disintegration will follow. Nowadays too much stress is laid on emotionalism and too little on truth. But the teaching of history is plain. Unless truth is held, union cannot continue. We may be in a movement with those who are not of it in spirit, but there are permanent forces at work in the hearts and minds of men that make for cleavage. In many of the reunion and joint movements that exist we see an unreality that can only work a greater disruption. To enter upon Reunion discussions with the conviction that we must drop what we believe to be essential for ourselves until we are able to impose them on others is to vitiate from the beginning the whole process. The neglect of this fact has led to the cleavage that has arisen between Episcopal and Non-Episcopal negotiators of Ecclesiastical Reunion. You cannot shelve what you believe to be fundamental without the gravest injury to the cause you advocate.

Presentation to Rev. J. H. Shakespeare.

Dr. J. H. Shakespeare has a genuine passion for unity. He has worked hard for Free Church Union, and in some respects he has seen his ideals won. He has knit more closely together some branches of the Free Churches, and that is a great triumph. He has also laboured to make a bridge between the National and the Free Churches. He has shown himself willing to accept Episcopacy, as he understands it, as an essential plank in reunion negotiations. He has not been able to carry his friends with him in this, for many of them feel that their position is very different from the members of the Church of England who reject views of Episcopacy prevalent in that Church and agree with his convictions. Evangelical Churchmen have the right to maintain that historically and by the Formularies of the Church there is nothing to force them to accept the doctrine of Apostolic Succession with its exclusive view of covenanted Sacraments. When the men who hold Apostolic Succession say to their Evangelical brethren, "You must act as if you accepted our view as true," they can smile and say, "Our actions are in no way conditioned by this view." But when Non-Episcopalians are in conference with the supporters of Apostolic Succession with a view to determining terms of Union, they cannot neglect the claims of their friends who maintain what to them is an unhistorical figment. We rejoice that men of all types united to honour Dr. Shakespeare, and although his *rapprochement* to Anglican Bishops has broken down, he has seen sufficient progress among the Free Churches to warrant him in thanking God that his ideal of greater unity has met with so much practical acceptance.

Is Evangelicalism Decadent?

"The beautiful atmosphere of the old-fashioned Evangelical home, a school of duty and high principle, is fast passing into a memory." Is this true? We do not believe that Evangelicalism is passing into the limbo of lost causes. We are at one with the writer of these words when he says that Evangelicalism resists any Christianity which is ecclesiastical and sacerdotal, but not when he says it is opposed to doctrinal and authoritative Christianity. Evangelicals have a

passion for truth which is made living by attachment to the Person of Him who is Truth. It finds in Him its doctrine, and in its teaching it always bows to His authority. It believes in the Church the Body of Christ—the communion of all faithful sons of God—but it resents and resists the ecclesiasticism which places priests between man and God and exalts the institution at the expense of the living bond that unites the believer to his Saviour. We have no fears as to the future of Evangelicalism. Our confidence is based on its loyalty to the Word of God and personal devotion to the Master. Evangelicalism is more than a party—it is a spirit—an enthusiasm—a well-defined attitude of mind and heart centred in the crucified Redeemer. It has found the Cross to be the meeting place between the sinful soul and the sinless Saviour, and in the solemn silence of that sacred tryst it discovers all that man needs for his higher life—pardon and forgiveness. As long as man is a sinner craving a Saviour, Evangelicalism cannot die. Like everything else with a human aspect, it is apt at times to be abused and used as a label for that which is not the Christianity of the New Testament. Those who attack it and endeavour to disintegrate it by dwelling on its points of contact with a Liberalism they dislike, forget that there is no more generous or comprehensive Christian than the man who is truly Evangelical and loves His Saviour. Unity can only be attained round the Cross, and there Evangelicals find their greatest joy and their holiest inspiration.

Spiritualism. We hear on all sides of the hold that Spiritualism has on some minds. Spiritualism is in the main a reaction from unbelief—it represents the cry of the human mind for some light on the unseen. Man sways between infidelity and superstition, and in the great emotional outburst caused by the sadness of the war it is only natural that those who have not tasted of the gracious provision of God for man's salvation should have recourse to the pretentious claims of men and women who assert they are in communion with their dead. Not knowing the Christ and His all-sufficiency, they are the victims of a great delusion. Among the many religious or pseudo-religious cults of the day there is none that has so sullied a record as Spiritualism. Other phases of human imaginings have produced men and women who are saints, but we search in vain for the saints of Spiritualism. Its chief exponents warn us against impostors, and tell us that for one reason or another most of those who practised as mediums have fallen into deceit. Compare this with Christianity's record. There are tens of thousands of Christian ministers in this country, and when one goes astray a sensation is caused. The contrast between life and profession becomes a matter of comment, and most people believe something is wrong with the individual, and not with his religion. In the case of Spiritualism it is so customary for mediums to become fraudulent that no one pays much attention to it. No one doubts the honesty and sincerity of the little group of distinguished men who are propagandists of Spiritualism, but it is remarkable that no one of them is an authority on psychology. They have won their scientific and other laurels in very different fields of thought and action. In fact, the reputation they enjoy is no guarantee of their capacity to distinguish truth from error in the things of the mind.

The British Mission to the Vatican. We have an Envoy Extraordinary at the Vatican, and the Government has not yet arrived at a decision concerning his future. Apologists for his continuance are numerous, and the most contradictory grounds are urged for his retention. It is argued that the question must be settled on purely political grounds—the old fallacy that life is divided into watertight compartments, and that the religious and political sides of a great public matter can be separated. Rome's world position is due to her religious claims. Without them she would have no political influence. She professes to give the sanction of God to her pronouncements, and her decrees are binding *in foro conscientiae* as the work of the Holy Spirit. We believe the position occupied by the Pope is the negation of New Testament teaching as regards the Church and its constitution. History proves that Rome is ever ready to advance her own claims by methods that are really terrorist, as they summon to their support the invisible world conceived as Rome misrepresents it. During the war, when political states were trampling morality under their feet, the Vatican claiming to be Vice-Regent of God proved itself spiritually bankrupt and the victim of an opportunism which was in striking contrast to the idealism that led other powers to sacrifice. We cannot wipe out the records of Rome with a wet sponge. She boasts herself to be *semper eadem*. We accept her at her own value, and believe that she is now what she was when we broke off relationships with her. If we consent to be represented at the Vatican in normal times, it is we who shall have changed to our own hurt and detriment.

The Bishop of Hereford and Incense. We all admire the Bishop of Hereford for the stand he has taken in support of Christian Unity. He has had the courage of his convictions, and when a Presbyter he invited Bishop Gore and the Bishop of London to take action against him. They did not do so. Now he has been asked to sanction the use of incense at a service of "Vespers for the Dead." He objects to the title as novel in the Church of England, and admits the illegality of the employment of incense; but he argues that the use is congruous with the mind of the Church of England as expressed in her standards and history. He is willing to sanction its use if local parishioners do not object. In our own time, after full enquiry, the Archbishops of Canterbury and York have pronounced incense to be illegal in the Church, and here we find a Bishop who has written strongly on the duty of preserving the services of the Church from illegal innovations exercising a dispensing power and sanctioning what he has no right to permit. This means chaos in the Church. It is impossible for any institution to preserve its hold on a nation when local administrators make themselves the sole judge of what is congruous with the doctrine taught, and then, if they are satisfied, deliberately sanction what has been proclaimed, after full investigation, to be illegal. We must

be prepared for even worse—if that be possible—eccentricities in the National Church if this dispensing power be exercised. The matter is not merely of local importance—it has a direct bearing upon all the religious life of the country, for nothing is so infectious as lawlessness, and while no one wishes to see unfair repression of conscientious expressions of opinion, yet there is a limit that cannot be passed without doing grievous injury to the sense of honesty and truth.

Ireland at the Cross Roads. Probably before these lines appear in print the Government plan for solving the political problem in Ireland will be known. We are not interested in politics as party politicians understand them, but we are keenly alive to the religious aspects of any change in the Government of the Sister Isle. We cannot forget that in the South and West our co-religionists live surrounded by Roman Catholics who ordinarily treat them with kindness and courtesy. When the spirit of faction is rife the other side is shown, and the "tolerance" displayed is of a character that is reminiscent of an age that has passed. We hear of public opinion forcing men to leave their occupations because they have ventured to express an opinion contrary to that of their neighbours—although by so doing they have said or done nothing to injure their neighbours—we read of murderous outrages against men who have not been guilty of any wrongdoing, and we find the law paralysed. We remember that the outbreak against the application of the Law of Conscription was headed by the Roman Catholic Hierarchy, who showed their self-will and contempt for the moral character of the struggle against Germany by taking a stand that no other nation in the world but England would have endured. Ulster is Protestant and prosperous—in fact, in some quarters the prosperity of the Province is considered a fault. It is also essentially religious and we do not think that in any part of the British Empire so large a proportion of the sons of the Reformation are found regularly in the House of God. Ulster is not politically protestant—she is protestant from conviction and worships God as we worship Him, in accordance with the teaching of the New Testament. Their fellow-protestants throughout Ireland are at one with them in religious faith and outlook, but for reasons we can well understand they are for the most part silent. We are called upon to sympathise with them at this hour of crisis and to pray that the Government may be led to decide wisely what is best for the island and to do nothing that can interfere with the liberty of the subject in all matters religious under whatever new conditions may be introduced.

The Enabling Bill. In all probability the Enabling Bill which confers upon the Church of England self-government, limited by the approval of Parliament, will become law. We are anxious that nothing should be allowed to interfere with the efficient working of ecclesiastical machinery, and greatly respect the motives that lie behind the Measure. It is a genuine effort to give elasticity to the Church of England in the attempt to bring up to date machinery that has become rusty and out of touch with the times. On the other side, a number of Free Churchmen believe that the Bill re-establishes the Church of England on a new basis and will prove an obstacle in the path of closer co-operation with it and eventual re-union. With hopes or fears we do not wish to concern ourselves, but it will be a great evil if the Bill, when it becomes an Act, will be a source of dis-union. The Franchise which compels all applicants to declare that they are not members of any religious denomination not in communion with the Church of England is almost certain to cause bitter local squabbles and excite strong feeling. Necessary as is the improvement of ecclesiastical organisation, something more is needed to give our Nation that spiritual impetus which it requires. The fault of ecclesiasticism is to place too much stress on machinery. A lifeless mechanism is of no value. Religion can only exist and progress by a constant return to the Saviour for fresh life and faith. We miss this aspect in the discussions for and against the Bill. The Church occupies far too much of the horizon to the exclusion of its living Head.

The late Mr. F. A. Bevan. Mr. F. A. Bevan was granted long life. He used all his powers in the service of God. He was a business man who never sacrificed his Christian ideals, and a Christian who devoted his best to the advance of the Kingdom of God. One of the last survivors of a great race of Evangelicals to whom the Victorian expansion of the home and missionary work of the Church owes much, even in his old age he showed a marvellous freshness of outlook and the gift of making the best use of new conditions was his to a large extent. He never lost his grip of fundamentals, and yet he saw that the application of the healing message of the Gospel must vary from age to age. The power behind the organisation of the work of God remains unchanged, but the employment of that power must depend on the conditions in which it works. He was equally at home in the Interdenominational London City Mission and in the Representative Church Council. He acted with the same prudent foresight in exercising the large Church Patronage that was for him a sacred trust, and in advising the various interdenominational Boards of which he was a member. His wealth was the Lord's Treasure, and no steward was ever more faithful in its administration. Christian Missions, many Parishes, many home efforts for the spread of the Kingdom of God are the poorer through his home-call. The World's Evangelical Alliance has a precious memory of him and his father, who was Treasurer of the Evangelical Alliance for many years. May God raise up faithful successors to the man we now mourn.

Reunion in Brighton. In Brighton a Conference on Christian Reunion—or, as it was termed, Reunion of the Churches—drew together a goodly number of earnest Christians of the local Churches. Mr. Martin Brindley truly said: "The Church of the future has got to be a brotherhood. We cannot love Christ unless we love our fellow men. Unless the Church of the future is going to be a brother-

hood we might as well close our doors." Yes, but the brotherhood must be in Christ and acknowledge God as Father. We must ever strike this note. Unless we are true to the Elder Brother Jesus Christ—Son of God—God Incarnate—our brotherhood will fall to pieces at the first great shock of conflict. Dr. Horton dwelt on the dogmas of "Hearsay"—mere tradition—mere assertion—mere dogma. He instanced Apostolic Succession and Papal Authority. "With the Roman Church you cannot possibly have reunion because it rests avowedly on hearsay and not on reality." As for Apostolic succession, it was unknown in the Primitive Church, and has no foundation at all. It is mere "hearsay" and fiction. "In a world where men are trying to get at reality, unity is only possible if men will desert their hearsays and come to real things." He dwelt on the tendencies which are drawing men together, and the discomfort we all feel in separation and pointed to the duty of frankness in saying what we do not believe, as this honesty will always be appreciated. He quoted Matthew Arnold's well-known lines :—

"Rigorous teachers trained my youth,
And trimmed the lamp and fed the fire,
Showed me the high white star of truth,
Then bade me gaze and then aspire."

What is the "high white star of truth"? That is the fundamental question. We hold that truth and love must go hand in hand if Unity is to be attained, and in Christ we find the supreme manifestation of both. The fundamental reality of our Faith is the Vision of Christ, and the way to know this is by personal communion with a personal Faith in Him. But the Saviour is more than an Elder Brother Man. He is God, and unless we all stand firm on that fact and obey His Word we cannot hope to achieve lasting and hopeful unity.

The Norwich Day of Prayer. The Sunday before Armistice Day was observed in Norwich as a Day of Prayer. In the words of the Bishop, "This is a notable day in which the area of Norwich, the Clergy of the Church of England, of the Roman Catholic Church, and the Free Churches, are with one voice speaking to their people in view of the perilous outlook that confronts us from divided classes and industrial upheaval at home." Dr. Pollock truly says the close of the war sees us in the presence of a worse and not a better world. He appealed especially to those whose sons and relatives died in the struggle to unite in supplication to God that He may come to the help of the peoples that are now in sorrow and anxiety. He pointed out the fact, which is not as widely recognised as it ought to be, that "schemes propounded by way of a Christian solution of our troubles would not even work in a perfect world, whereas in the world we know they couldn't even be progressively inaugurated." We do better to-day prayerfully to concentrate our thoughts and our intentions upon things that are not temporal or provisional: on eternal things that we know to be according to the will of God, upon influencing the deep springs of conduct with Christ's grace, upon seeing for ourselves and calling others to see the living Christ Himself, not in retrospect, as others saw Him long ago, but as He moves unseen in the world to-day, and to listen for the whisper of His voice, and still to believe that human life will be made really good and beautiful and happy not by selfish aims on the one side or the other, not by Committees which have not the light of heaven as they debate the concerns of Earth, but only by the grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Ghost." These are as true as they are noble words. They express the true Christian way of approaching the grave questions that are now seething through the world cauldron. It was a good thought to have this Day of Prayer when all denominations joined in their own churches to pray at the same time for the same ends. We hope that it will be followed by great United Meetings during the world day of Prayer next January. Such a demonstration of Unity cannot fail to do lasting good.

The League of Nations. No Christian can be dead to the call and wish for world peace. The old international order has disappeared, and we are now in the presence of a world chaos that is unprecedented in the history of civilised humanity. The world has become small. We are now inter-related to one another in a way that was inconceivable half a century ago. We go further, and say five years ago no one could have foreseen the conditions that now exist and prove the unity of mankind. When one member suffers the whole world of nations groans under the affliction. No one can desire a recurrence of a world war with its legacy of sin, confusion, suffering and bewilderment. We wish to avoid this at all costs. The League of Nations is a high ideal. The men behind it are some of the most convinced Christians in the world. Their chief desire is to incorporate in world politics the principles of the Gospel. They are allied with men who are not Christians but yearn also for the cessation of war, and strive to discover the best means of damming the war tide before it bursts in a world that must suffer from it. It is now seen that any effective League can only be maintained in practice if public opinion is behind it. Public opinion is a vague phrase which can only be powerful if the forces that mould it are in accord with the mind of God. We have the Revelation of God in Christ to guide all our thought, and the best means of giving effect to Gospel Teaching is by obeying it ourselves. The Church of Christ must be Christian in outlook and in life if the League of Nations is to be what we wish it to become. It will depend for its ultimate value in the Christian living of the peoples who are banded together under its banner. This places upon us all a very solemn responsibility. Individual Christians are the representatives of our Lord here on earth. They are bound to let their light shine. An aggressive Christianity striving to win men to Christ at home and abroad is still the only solution of the world's needs, and is the world's hope.

"Russia." Russia is a riddle. Before the war few if any understood her when an Empire. To-day she is split into fragments, and the Bolshevist rule has been proved to be

the most cruel tyranny that ever masqueraded as a Government for the good of the people. God has been not only forgotten, He has been despised by its chiefs. Starvation, bloodshed and nameless iniquities are rife. All the prophecies of politicians have proved false. All the efforts of the Allies to redeem the populace and to bring into power the will of the many peoples under Bolshevist rule, have failed. No one is satisfied with things as they are—no one can prescribe a political remedy for the disease. The accounts that reach us of the Russian Church and its influence are contradictory. It is impossible to reconcile them, and it seems hopeless to expect that it will become the rallying centre of a new and better life of the people. It has many saints and many true Christians who have remained loyal to Christ in these dark days. It suffers now through its alliance with a State that has ceased to be, and superstition has had too great a part in its past. But Russia has also a "remnant" of true Evangelical Christians, who love their Bibles and serve their Master with patient continuance in well doing. Our hearts go out to them in their hour of need. We know little of their lives, but we know they are sustained by the abiding Presence of the Lord. They are men and women of prayer. Do we remember them in our prayers? In these days when so many interests occupy our thoughts we are apt to forget that the little leaven may leaven the whole lump, and in our hopelessness and despair of human agency can we not turn to Him Who has redeemed Russia and call upon Him to come to the help of the many millions who can find in Him their salvation and the satisfaction of their deepest needs?

The Students' Battle Call.

The Student Movement has issued a strikingly-phrased manifesto which places in its foreground the fact of the power of Christ to re-order Society. "The foundations of Society are wrong because the relations between man and man are wrong." The only way in which they can be put right in our opinion is by putting on a right basis the relations between man and God, and this is precisely what our Lord Jesus Christ came to do. He stands as the representative Man whom all men are called to love, and for His sake they are bound to love one another. It may seem strange, but the hardest thing on earth is to love all men with anything but a watery kindliness. We have all learned in recent years that it is much easier to hate than love your enemies, and humanity has always found good reasons to hate well those it did not like. Accordingly the Student Movement stands "with Christ with all who serve Him down the centuries in the battle for His Kingdom." They say, "We feel that the divisions of the Church in our country are no longer tolerable, because they obscure that unity in Christ which we know to be more real than our differences. We ask for instant and courageous action. We want to serve a Church which stands as one in fearless love of truth." So we all wish, but what we need more than anything else at the present time is something more than a knowledge of the evil of our divisions; we want bridge-builders who will knit into one all who fearlessly love truth and are prepared to follow it in love of God and man. The students call upon their fellows "to search out the truth, and in obedience to it to take your side in the battle." As we study the stirring words we cannot but admire their spirit and enthusiasm. We do not wish to be critical—on the contrary we sympathise with the words, "We are finding that obedience to Jesus Christ gives the power to live a life which is brimful of reality, purpose and hope." But in common with so many similar utterances we miss in the "Battle Call" any reference to Holy Scripture. The Church cannot live—cannot go forward—unless it is in living touch with the Saviour in accordance with His declared will, and we have no other authentic knowledge of His life and teaching except what is contained in the Book of Books. Organisations may do much, but they cannot realise their highest aim unless they are prepared to obey the message that comes from the Incarnate Son of God as revealed in Holy Writ.

"CHRISTIANITY is the religion of the Bible, as it stands written, not of the Bible so reconstructed, on the assumption of a naturalistic universe, as to contradict the whole conception of the world and man and God entertained by the only Christ we know anything about. If the Christ of Scripture is indeed the supernatural Being of its representation, and of all the deeper Christian experience, then was Pascal right: "Who knows not Christ knows not the order of the world, knows not himself."—*Selected.*

World Mission Notes.

The Financial Crisis. Never were Missionary Societies more anxious than they now are concerning Finance. Never were they more hopeful concerning their work for God. The crisis through which they pass is not of their own making. They have no responsibility for it. Peace has brought to us in England a currency that has lost at least half of its purchasing value, and it has also brought with it a tremendous rise in the price of silver, which causes the value of money in the great "silver" countries of India and China to rise in value. A rupee to-day is worth 2/2 instead of 1/4, and a dollar is worth 4/6 instead of 1/10. In other words, one hundred pounds before the war would buy 1,333 rupees and to-day it will only buy 931. It would buy 1,091 dollars before the war, now it will only purchase 444 dollars. Our Missionaries have to buy goods in rupees and dollars, and, as a matter of fact, a ruper and a dollar will buy less now than in 1914 of the necessaries of life. Even with grants at the old rupee and dollar amounts, Missionaries must suffer what they ought not to be called upon to endure. Their grants, which were at a minimum level of subsistence, must be raised, and this means still more money from home! Also passages and all necessary expenses have risen in price.

What this means to all Missions. It is not too much to say that the maintenance of British Foreign Missions will cost at the very least £500,000 more than before the war. This is an enormous sum, but it will be the duty of the Christian public to face the demand if the work built by years of faithful seed-sowing, of martyrdom and self-denial, is not to go back. There is a quiet, calm confidence in God, who has never failed His people. We are in the presence of a social upheaval. Wealth has largely passed into new hands. The old givers have not the capacity for giving they once possessed, and the superficial see in the new wealthy, men and women who prefer luxury to sacrifice, and ostentation to a life of duty. But they are not all of this class, and our working men and women are much better off than they ever were. A new sense of duty has to be imparted to many thousands. Among those who do not now give are myriads who should, if they were true to what they profess, freely offer of what God has given them to the advance of His Kingdom. Can these be reached? Can their hearts be touched to offer themselves on the Lord's altar? We believe they can, and the Church, if true to its sacred mission, will appeal to them to consecrate themselves and their substance to the Master who has summoned them to His service. It is for the lovers of missions—who are the servants of the King—by life, prayer, and example to join others with them in the campaign in which all Missionary Societies are engaged. God's children now know the need—they will do their duty.

Progress in Uganda. During the war Uganda made a large contribution of Christian carriers to the cause of freedom. In spite of hostilities the Missionary Church was alive to its duties and responsibilities. The Christians enlisted in military service did not forget their duties and privileges, and the little services held were fruitful and inspiring. The following figures connected with the Mass Movement in Kavirondo speak for themselves:—

	Catechisms.	Baptisms.	Teachers.
1913 ...	466 ...	102 ...	40
1915 ...	1284 ...	526 ...	100
1916 ...	1688 ...	938 ...	112
1917 ...	4537 ...	1706 ...	180
1918 ...	6438 ...	2650 ...	205

This was the fruit of five years' faithful seed-sowing before the growth began, and experienced missionaries now tell us that the Kavirondo are going to be a great influence in East Africa, as they occupy a strategic position of the greatest importance. The harvest is ripe, and the number of native workers is one of the most gratifying features of the development of the work in Uganda.

A Great African Problem. Lord Bryce, in his Raleigh Memorial Lecture, made many of his hearers stop and think. He looked forward to a time in the near future when the divisions of Christendom would cease, but added, "There is no hope of a union between Islam and Christianity." He saw clearly that the two great religious influences contending for the future of African faith cannot coalesce. We all know it is much easier to win the heathen than the Mohammedan to Christ. When he went on to speak of the millions of Mohammedan converts in Africa, and the effects of Islam on their lives, some of his audience saw a clear call to Christianity to seize the hour of destiny and to make haste to do its duty. Have we the men and women—have we the resources needed for the great task? There is a race between the Cross and the Crescent. The Crescent makes few demands on the heathen as regards their conduct and manner of life; the Cross claims the consecration of all to the Saviour and demands a new creation. The power of the Gospel is being displayed in Africa to-day, but every field craves for workers, and Mass Movements in Nigeria and other West Coast territories cannot be properly shepherded. Few missionary appeals were more solemn to those that had ears to hear than that which underlay the words of Lord Bryce to a secular audience.

The Simplification of Language. Lord Bryce also prophesied that within a small number of years, instead of having some hundreds of known languages, we shall only have some ten languages spoken in the world. The whole tendency of modern life is towards simplification, and even in historic times we see the gradual disappearance of languages that were once spoken by millions. If this be the case, we shall have a Bible Society with a museum of dead tongues. We are not sure that already some of the dialects into which the Bible has been translated are not already dead. Events move swiftly nowadays. The language which will be most widely employed in the future is our mother tongue. Therefore the speakers of Eng-

lish will have unique missionary opportunities in the world that appears to be dawning. Even to-day the missionary can get into contact with the thought of many heathen folk by using his own tongue. Traders have learned it to add to their capacity for earning money.

French Missionary Effort. We have read with keen appreciation the last number of the *Journal des Missions Evangeliques*. The spirit of the work described may be gathered from the lines, "Golgotha, Calvary and Olivet are my houses of prayer and daily meeting places with God." There is a delightfully personal note about the articles, and one on Madagascar shows how difficult it is to obtain the necessary documents for building churches in that colony. Promises are made and not kept. Law-abiding citizens do not wish to break the laws, and flocks remain without meeting-places. Here is a note that requires some explanation: "All the pastors remember to tell me that our colleagues Mondain and Delord have assured them that the convention made with the Anglican Mission no longer exists, and we are able to send an Evangelist to that region." We do not know what lies behind this, but we hope there is no breach of friendship between missionaries of the Allied countries; but we have feared for some time that the Anglican Mission in Madagascar is conducted on lines that would pain our French brethren. Bishop King's address at the Church Congress gave pain to many.

Indian Government and Missions. Great changes are impending in the Government of India. Very considerable powers will be placed in the hands of Indians elected by 5,000,000 voters, who, however, only represent something less than 2 per cent. of the entire population. The effect of these changes on missionary effort is variously viewed. Some missionaries look upon the future with grave anxiety; others welcome the revolution—for revolution it is. We must not, however, forget that Missions are the work of God, under His protection and guidance, and while the political environment may do much to hinder and hamper, the working power behind all efforts for the advance of the Kingdom of God is Divine, not human. As far as Missions are concerned, the new Bill will, if it becomes a law, mean a leap in the dark; but is there any real dark where God is concerned? To Him the darkness and the light are both alike, and His light will shine in the darkness. It must be remembered that, had it not been for Missions, the movement in support of self-government would not have had many of its leaders—who, although educated under Christian auspices, are not always Christian. One of the tragedies of Mission work is the loss in after life of many who have been brought up in Christian schools.

Japan and Buddhism. Japan has become a propagandist of Buddhism in China. Her ambition is to gain control over the millions in China, and she sees the usefulness of religion in furthering this end. She has established in Shanghai the Hatoon College for the propagation of Japanese ideals and Buddhism. We see at work to-day in Japan a curious process. Largely through Christian influence Japan was modernised and became the power she has become. She has learned much of the worst political as well as of the good political teaching of the West. She has become a great military power, and has suffered little through the war as regards her armed forces, but she has gained considerably in power and influence. She stands in need of the Christianisation of these ideals that govern her national life, and many of the best of her sons call for increased missionary effort to bring the lessons of the Gospel home to a people that are already the Great Britain of the East. We are in the presence of great world forces whose effect on the future of the East are incalculable, and the union of Japanese political propaganda with Buddhism has a similarity to the penetration of Africa by Islam.

The War and Missions. *The International Review of Missions* in its current issue contains the beginning of what promises to be the most comprehensive survey of the effect of war on Missions yet published. In an introductory section the Rev. E. S. Shilli:to gives us a birdseye view. He tells us that the glory of Christ shone more radiantly when other hopes faded away. "The visions which were before the eyes of missionary statesmen in the summer of 1914 faded away. Disappointment and a heartbreaking fear came upon men. But it becomes clearer that the missionary enterprise cannot be allowed to withdraw from the scene as it is to-day. . . . The war itself comes as a challenge to the disciples of the Kingdom to call into being by the mercy of God a work which might never have been but for the tragedy. As all came into the war, so into the sweep of the Kingdom all must be brought." This is finely said, and is the truth.

Figures Speak. But the most remarkable of the four articles is the statistical summary prepared by Miss Gollock. We see there the crippling effects of war in a manner that will surprise those who have not followed the course of events with more than ordinary closeness. Reinforcements from twelve British Societies fell from 245 in 1914-15 to 63 in 1917-18, and from ten American Societies from 269 to 184 in the same years. The furloughs of nineteen British Societies were dislocated in 1,189 instances, and that means a great deal when it is remembered that no fewer than 459 workers were detained at home, and the remainder cannot have worked efficiently during their extra long period of service. Four hundred American and five hundred British missionaries were engaged in war work, which meant that their work in the field was not done as it ought to have been performed under normal circumstances. We cannot pursue the subject, but an hour spent in analysing the statistics will give for the first time some idea of what the war has meant in crippling the work of God as far as man can see it. We have much leeway to make up, but God's purposes will work themselves out if we are faithful to His commission.

Books Worth Reading.

THE ARMY AND RELIGION. With a Preface by the BISHOP OF WINCHESTER. (London, Macmillan & Co. 6/- net.)

Many have been the books written on the religious opinions and the hold religion has in our national life. The citizen Army called into existence by the great war gave Chaplains, Soldiers and Christian workers many opportunities of observing the lives of men drawn from all classes of Society at close quarters. They lived under abnormal conditions, but they remained the men they were before enlistment. The great majority had been through Sunday Schools and a very large proportion had also attended day schools where religious instruction is given. A certain number in their early manhood attended Churches, and from this material a wide induction has been made and the deductions from the enquiry, carefully conducted by able men are put before us in this volume. The Committee made the enquiry, but the book owes its literary form to the accomplished pen of Dr. D. S. Cairns, who has made it eminently readable and has presented the facts in a form which makes them plain to all who care to weigh them.

Without in the least questioning the ability and honesty of the Committee and the writers of the documents on which they found their conclusions, we have always felt that it is impossible to do more than indicate more or less generally what passes in the minds of a vast multitude of men. It is possible from this book to reach contradictory conclusions, and it would be easy to quote statement against statement in proof of this assertion. Nevertheless, no one who knows anything of English life can avoid realising that the Army was on the whole a fair example of the manhood of our people, and that the religious condition of the Nation is far from being what it ought to be.

We need not repeat the figures and facts that prove the people as a whole to be outside the range of the influences of organised Christianity. The facts of the existence of vice in various forms are too well known to require to be driven home by quotations. The weaknesses and evils exist, and what is more, they have existed for many years, and the war has only brought them more forcibly home to those who should have known them before the war. What is much more important for us than moaning over the past or wringing our hands over the present, is to try to discover the conditions of the problem and the best means of remedying the religious apathy and consequent low moral tone that surround us.

The war has proved that there is something in man which responds to the call to high endeavour. It has shown that Christian virtues are admired and looked upon as ideals that ought to be followed. It has made it plain that sin exists, and that without a Saviour man will go from bad to worse, and Society will be the victim of cankerous growths that will mar its progress and sow the seeds of disintegration. The fact of sin and the fact of Christ are the two central experiences in the life of those who have set their face with hope of success to reach the ideal of manhood that is most desirable. The Church of God contains the means of remedying the evils with which the Army was found to be honeycombed, and how can it bring to bear its Divine Power on the hearts of men and women?

"Christian truth is at present taught in a foreign tongue which has been learned by rote but never understood. Hence in the great convulsion of the war it has been simply dropped, as something without use, and out of all relation to the urgent facts, just as on a forced march a Bible will be left out of the kit bag by a man who does not understand and love it, or else retained only as a mascot." This is broadly true, but it raises the question, how does it happen that a number of men brought up under exactly the same conditions are true to the religion they learned, not by rote but by experience? That is what we see at home and what we have observed in the Army. The Schools and the Ministry have not succeeded as they ought to have succeeded, but we are "up against" the broad fact that the soldier writers of so much of this book came from the environment that produced the careless and the indifferent. We mention this as it has been strangely overlooked in most of the discussions of religion and the Army. We have not done what we ought to have done, but the remnant of good ears of wheat shows that the ground has something to do with the consequences we observe.

The Church it is said ought to have taught men the value of the Bible. Unfortunately, in the present state of Church opinions on the Bible, it is much more likely that in many cases our men will teach the representatives of the Church the real message of the Bible. One result of the war ought to be the restoration of the Bible as the ultimate Court of Appeal in Faith and Morals. Without the New Testament we practically know little of the Christ Who is the Centre of our Faith.

One other fact that has become prominent is the place given by so many men to the Cross. It was impossible to get away from the Cross in France—theology that is now facing realities finds it impossible to get away from the Cross in the Gospels or in Christian experience. God in Christ meant much more to the early Church than a philosophical doctrine. God in Christ was always God commending His love in the death of Christ for sinners who were under the power of sin. The book tells us that there is not much if any sign that the men relate the Cross to the great problem of God and the war. That is not our experience. The Cross was mentioned to us by very many men as the one help they found in considering the problem of the war. The Captain of their salvation was made perfect through suffering for the sins of man and the world in the Providence of God requires the sufferings of men to perfect it for the reception of the redemption they have experienced. It is quite true that "the Cross and the Resurrection are a deeper revelation in truth of the ultimate spiritual realities than any last judgment can ever be." So

they are for those who have tasted of the Lord and found Him gracious—*for* those who have responded to the call of the Cross, but there is a world that needs judgment, and we cannot omit from the Gospel the fact of the judgment.

350,000 men have signed the "War Roll" pledge of dedication. Comment is made that these signatures were obtained under the stress of abnormal conditions, and that now we have to deal with men under the influence of reaction. To us this is the saddest paragraph in the whole book. We believe it will be found that these men represent less than one-tenth of the men who had the opportunity of signing the roll, and if less than one-tenth of our demobilised men (the proportion is really smaller owing to the number who have died) are in living touch with the Christ, the spiritual state of England must indeed be bad. But we are not among those who draw this too general conclusion. We believe that the hold of Christ on England is deeper than mere statistics show. We have in the Saviour the one remedy for sin. Let us all live and preach Christ crucified. That is the one pathway to a better England—to a united Christianity—the need of which is evident on every page of this volume. But for a united Christianity to be effective it must hold the Truth, live the Life, and practise the Love which are revealed in the Christ of God.

THE CASE AGAINST SPIRITUALISM. By JANE T. STODDART. (Hodder & Stoughton. 5/-.)

Spiritualism is elusive in our efforts to track it to facts that cannot be controverted. It also comes to us with the reputation of having as its apostles men and women who have in some instances the very highest character, but depend for the evidence on which they found their faith on the testimony of discredited witnesses. Its appeal is to a very natural instinct, which is the possession of every man who believes in immortality and thinks there ought to be some means of getting into touch with those whom we have loved and seen go before us to the land from which no traveller now returns in visible form. Tennyson spoke for most men when he wrote:—

> "Where wert thou, brother, those four days?
> There lives no record of reply
> Which, telling what it is to die,
> Had surely added praise to praise.
> Behold a man raised up by Christ!
> The rest remaineth unrevealed;
> He told it not; or, something sealed
> The lips of the Evangelist."

The silence of Scripture is broken by the revelation of the Risen Lord in whom Christians find their highest hopes realised and in whom the dead in Christ live. We believe in the Resurrection of the Dead and their partnership in the body of Him who rose again from the dead. We have communion with them through Him.

Spiritualism, on the other hand, maintains that it is possible through certain psychic individuals specially gifted with an extraordinary sensitiveness to get into direct contact communication with the dead. Conversations with them are reported, and we are told that the New Facts constitute a Revelation of the highest value. There was need for a fair popular analysis of the evidence in support of spiritualism and the facts against its contention. Miss Stoddart has given us this in a book that well deserves careful study. She shows the moral failures associated with the life stories of mediums and the development of intermediaries between the medium who communicates the results of enquiry and the dead. She fully recognises the existence of psychological phenomena that are not able to be classified under known laws, and is scrupulously fair in her comments upon these obscure facts. She concludes the first part of her investigation with the words, "We believe that mental and moral ruin may result from 'borderland' studies, because in these the personality is peculiarly liable to the loss of will-power and self-control. We shall do well to keep the doors of the soul shut until we can open them to God."

In discussing Spiritualism and Christianity Miss Stoddart clearly proves the existence of an unbridgeable gulf between our faith and that presented by Spiritualism. As she truly says, "Spiritualism does not face the Cross." The "spirit guides" talk vaguely of a Christ Spirit whose special care is the earth; there is nothing in their report of Atonement or Redemption. As Dr. Jowett has pointed out, "The New Revelation" has much to say on our Lord Jesus Christ as a "medium." It says nothing of Him as "Mediator." The cardinal doctrines of our faith are rejected by Spiritualists; man is not regarded in their creed as "a sinner saved by grace." Many cannot understand, Sir Conan Doyle tells us, such expressions as "redemption from sin," "cleansed by the blood of the Lamb"... "The mystic life leads no one from the life of the Church." The contrary is true of Spiritualism.

We heartily commend this excellent introduction to the study of the case against Spiritualism. It is the work of one who knows how to put clearly what she thinks and to make her points so that they can be easily understood. For our part we wish that those who have given their lives to the study of psychology would speak plainly on the manifestations that are quoted as irrefutable evidence. The Medical profession, too, could speak more definitely than any other class. Christianity does not need the testimony of any outside body to show that it holds the field as the all-sufficient revelation of God to Man. But when certain facts are put forward as demonstrable in the realm of experience, with only one possible explanation, it is for scientific men to tell us what they think and know of their origin. Many who have the right to speak have told us their opinion, and on the other side we have the assertions of some eminent men who have, on subjects, too, in which they have not any claim to be considered experts, given adhesion to these novel views.

"GOD AND THE STRUGGLE FOR EXISTENCE." (Student Christian Movement, 4/6.)

In a book sent forth by the Student Christian Movement, a body which has done and continues to do splendid work for students in all lands, one would expect to find clear guidance. The articles are evidently intended to reconcile the unchang-

ing Word of God with ever-changing science. There is a good deal of weak pacificism and we gather that there is in human nature the power or inherent tendency gradually to rise to goodness, that is to God. Buddhists and Brahmans have set up this ladder but have never produced Christian happiness. As we turn the pages, we seem to have stepped off the Rock of authority, the Bible, on to the shifting sands of human reason. Even mathematics threaten to prove a quicksand and if "the pursuing wolf-pack gave the horse his swiftness," it is permissible to ask why the wolf did not *pari passu* increase his speed? In the future the equation is in sight. With right conditions we may "yet be able to live on sympathetic terms with the unthankful and the evil." What does this mean? Elsewhere, the definition is asserted that "God is all-inclusive," which is explained, "if we believe that God is Love, we must believe that He cannot fail in bringing about universal reconciliation." Does this signify universal salvation? It is at least obscure. Does "all-inclusive" comprehend sin? Surely not, yet this book is for the unlearned in things spiritual.

For many years nothing has been presented to the young but doubts. "Has God said?" It is generally accepted that Bible reading has become rare. It is imperative that the youth of to-day get definite teaching that the Bible is true and that knowledge of its contents is vital both for this life and the next, or the next generation will believe nothing at all. It is important, because this coming generation has to choose between Life and Death, not merely individually, but for our Empire, and for our position as leader of the nations.

A large number of the students are not scientists nor theologians. They are ignorant of the Bible. If the Student Christian Movement, which loves and cares for students, would induce, say, Dr. Campbell Morgan, to write a popular study-circle book, setting forth the scheme and continuity of the Bible from Genesis to Revelation, it would provide students, who have little time, with at least the means to understand the spiritual power of belief that Jesus is "The Christ."

A. WINGATE.

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